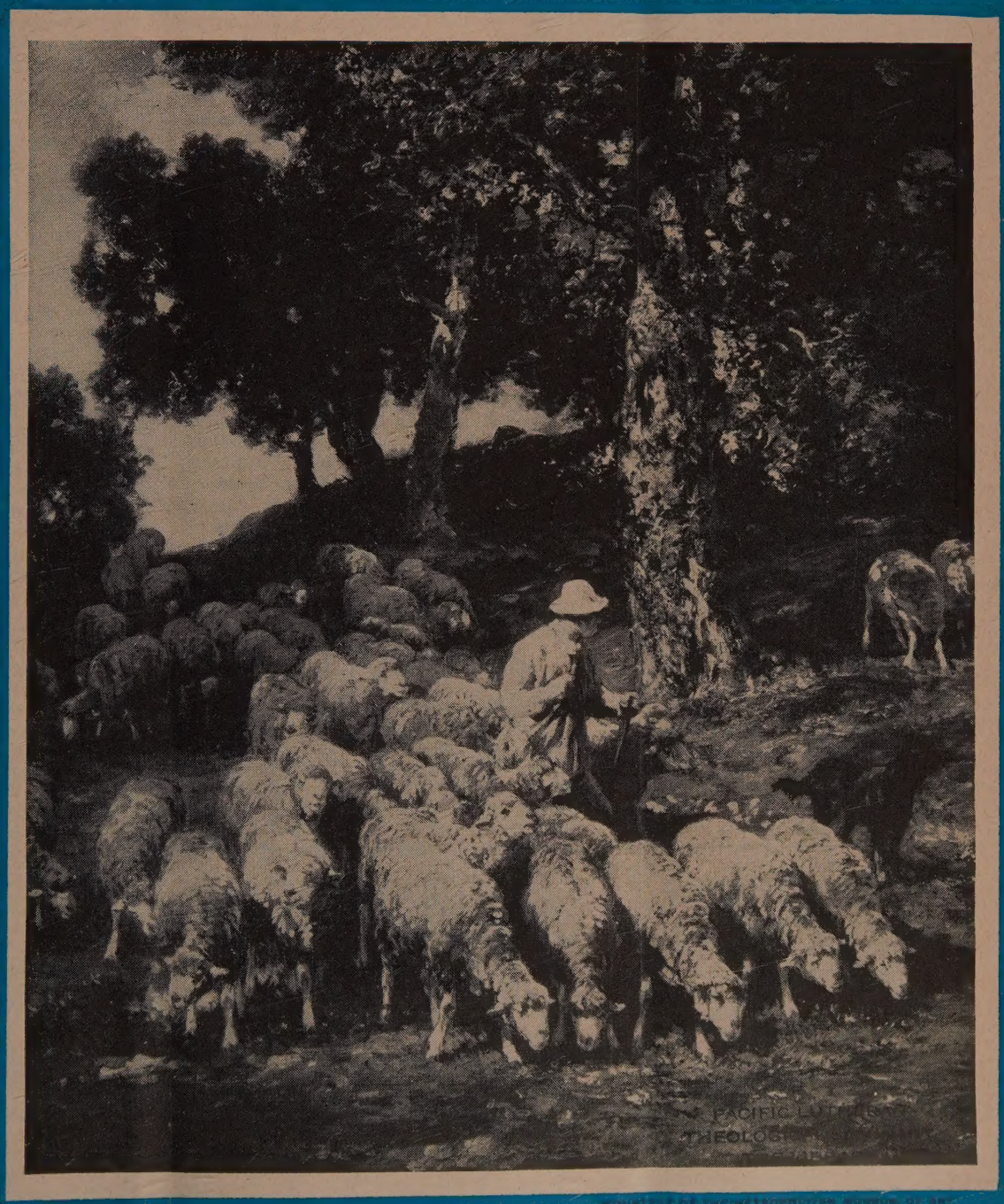
August 17, 1954

The LUTHERAN Witness


PACIFIC LUTHERAN
THEOLOGICAL

"LANDSCAPE WITH SHEEP," CHARLES EMILE JACQUE

Letters

This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations. The opinions expressed by readers are not necessarily those of the Editors.

THANKS FROM INDIA

In your issue of February 16, 1954, you ran a letter which suggested to readers that they might send periodicals to Mrs. G. R. Stelter in India. Under date of July 7 we have this letter from her:

"We've received at least 350 packages of magazines and pictures thus far. I just cannot write to all. Most have not required any answer. Several suggested that maybe a notification of thanks could be mailed to the WITNESS since the request was read in the WITNESS. If you think such a thing is possible, I'd appreciate it."

"One thing we or the WITNESS can learn from such a venture — even Catholics must be reading the WITNESS. I have several packages of *Catholic Digests*, pictures, etc., which I take are sent by Catholic people. Sincerely, Gertrude Stelter."

HERMAN H. KOPPELMANN
Assistant Executive Secretary
Board of Foreign Missions

"ETIQUETTE"

A dignified, impressive "action scene," and a neat piece of photography — your cover picture of June 22. Yet it leaves me curious.

What might be the reason or explanation why wedding scenes pictured in our Missouri Synod literature frequently seem to show the grouping of the wedding party with all the bride's attendants on one side and the best man and all ushers on the other side? A tract on marriage well known in our circles has on its cover a picture with the same queer arrangement.

The standard American way is, of course, to have the maid or matron of honor standing on the bride's side, and the best man on the groom's, while the bridesmaids and ushers are grouped half on one side and half on the other. This is the usual standard practice which is prescribed, for example, by Emily Post in her *Etiquette;* by Marguerite Logan Bently in *Wedding Etiquette;* by Blanche Wheeler in *Your Wedding;* by an editor of *Good Housekeeping Magazine;* by a wedding etiquette brochure published by a Midwestern newspaper; and by a recent issue of *The Modern Bride.* This grouping is also found in at least one *church* etiquette booklet (published by Augustana Lutheran Book Concern). In fact, this writer has yet to find *different* directions in print.

I realize that this is a matter in one of those areas where the Church does not presume to legislate. Nor is the Church necessarily always guided by the dictates of accepted social etiquette. If a bride, for example, insists that the groom stand before the altar at her left because she happens to be left-handed, or if the gentlemen all agreed to appear in shirt sleeves, the wedding would go on, I am sure. Nevertheless, to this reader it is something of an unsolved matrimonial riddle that wedding "action pictures" appearing in our literature apparently seem so often to deviate from what is obviously practice.

So I sit back and chuckle a bit, saying to myself: "Must be a hangover from the days when in our churches all the men sat on one side and all the women on the other."

Or does someone have a more plausible explanation?

Wayne, Nebr. E. J. BERNTHAL

"BUSINESSMEN"

My letter that you published in the May 25 issue of the LUTHERAN WITNESS, "Sin to Not Advertise," brought remarks personally from many people I know belonging to local churches and brought about correspondence between Frederick C. Strodel, vice-president of The Fair in Chicago, and myself and several pamphlets from him. His exhaustive efforts lead me to almost feel a futility until I read the number of working days given by businessmen — 30 to 110 a year — outlined in Dr. L. Meyer's report under "Planning Counselor," on the "Your Synod" page of the WITNESS, July 20.

Joliet, Ill. FRANCIS S. MEYER

QUESTIONS

Several years ago we read that an outstanding teacher at an American Protestant seminary (not Lutheran) had said: "The strength of American Lutheranism is in the missionary drive of the Missouri Synod."

We ask what has happened to that missionary drive when we read in the June 22 issue of the WITNESS: "About 1,400 congregations in Synod gave nothing for missions, either for District missions or for Synod's world-wide program, to April 15"?

We ask why these 1,400 congre felt exempted from our Lord's co to bring the Gospel to *all* people?

We ask how can a Christian gation be willing to slam shut some doors God has opened for us?

We ask whether, in these 1,4 gregations, there was not one man, or child; not one member council; not one congregational offi even the pastor who had a spare for missions?

We ask whether District or sy moneys are not lying idle in the gational treasuries or — worse — used for local projects? (Almost w "being misappropriated.")

We ask what answers these 1,400 give to our questions?

FRED A. SCHURM
Valley Stream, N. Y.

SAY "HELLO" TO A STRANG

Most pastors welcome strangers as their own members. However, a cannot be everywhere. It is our be the deacons or ushers be encourag sonally to greet strangers. . . . T and reserved attitude toward vis our churches has again and agai noted and deplored by those who chilling effect. . . . By some friend ture we may in our small way inte stranger to come again and eventua the congregation. Is not kindness r to strangers expressly observed as ice rendered to Christ? Moreove mirror reflects the rays of the sun Christian reflects the character of And most assuredly He was friend

If you are timid, talk to some know next Sunday. Do this for a then you may have enough courag a friendly "hello" to a stranger.

Racine, Wis. SIDNEY E. N

"THESE MONEY-MAKING AFF

So many letters of commenda the Rev. John E. Herrmann's "These Money-Making Affairs" (W July 6) have come to the Editoria that excerpts of only a few repres letters were printed in the last iss correspondent disagreed with the which Stewardship Counselor He maintained in his presentation.

The Lutheran Witness

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All reports of ordinations, installations tions, anniversaries, and changes of a pastors and teachers should be sent to tistical Bureau, Lutheran Building, 2 Broadway, St. Louis 2, Mo.

Much of our news is received from News Service, the News Bureau of the Lutheran Council, and our Department lic Relations.

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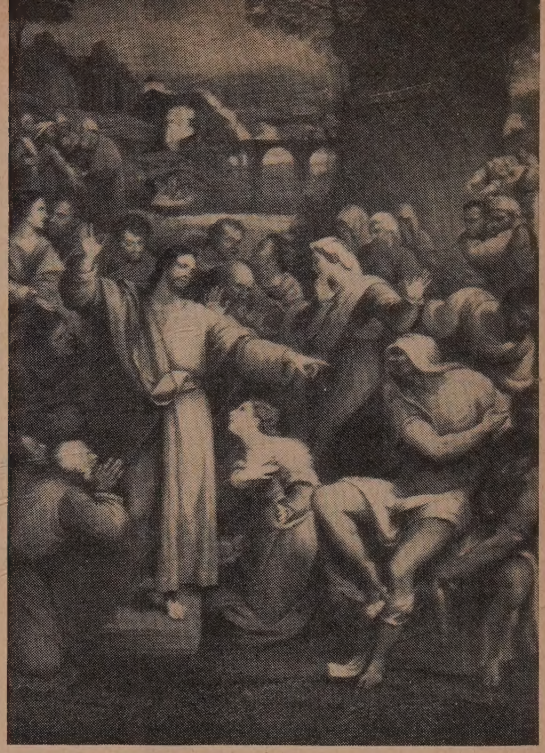
In Death Surrounded by Life

By FREDERICK E. MAYER †
Professor of Dogmatics,
Concordia Seminary, St. Louis



"The Raising of Lazarus"
Piombo

following address is the last one Dr. F. E. Mayer delivered, shortly ster, 1954, at the morning chapel s of Concordia Seminary.

oubtedly one of the most mys- fying statements of our Savior s found in John 11:25, 26: "I am urrection and the Life: he that h in Me, though he were dead, ll he live: and whosoever liveth ieveth in Me shall never die." rything that Jesus here tells — only a short distance from b of her brother Lazarus — is y to our normal experience. It oo difficult to believe in some f the immortality of the soul; all pagan philosophers believe form of the immortality of the hristians confess, in addition to nortality of the soul, the resur- of the body. But in the words st spoken to Martha the Savior ven a greater truth. He assures that whoever believes in Him ver die. That seems to be, to mildly, an overstatement. We nfess that we see nothing but and decay all around us. How der these conditions, the Savior we shall never die? The wheel which I am sitting, the siren ve heard on Clayton Road this , reminding us of the race the ambulance and death on to the hospital, the mounds, old v, in our cemeteries remind us rcibly of the statement: "In the f life we are constantly sur- l by death."

Immortality Now

the Savior would have us invert tement and say: "In the midst h we are surrounded by life." Christ lives we shall live also; re: "He that liveth and be- in Me shall never die." This y seems to be symbolic lan- t its best, and yet the Savior ave us accept it as a fact. We believe in some future event — a resurrection of the body at the end of human history — but we believe in a present Person, in whom we have life and immortality now, not in the future, but in the present.

This we can grasp only when we keep Christ's death and His resurrection as closely together as we possibly can. We must remember that His death upon the cross is the only true death that has ever taken place in the history of human dying. Only Christ's death is the death which was not merited and deserved. All other deaths are the result of sin. Every human death is in reality not a death at all; it is not the end of the temporal existence, but it is a continuous dying, since man is eternally separated from God. Man revolts against death, it is unnatural to him, and for that reason even in death he speaks of death only as the culmination of this earthly existence. Christ's death is a real death because it is the death of the Son of God, who has the power not only to lay down His life when and where and how He wills, but who also has the power again to take His life when He wills. And therefore Christ removes everything that makes death what death really is. Thus it is fully correct and true that the sting of death is gone and that Christ has in truth become the death of death. He has conquered, He has destroyed death by His death on the cross.

Christ's Death Our Death

True, death seems to remain "the king of terrors" also for Christians. But this is true only if we do not in faith make Christ's death our own. If we again on the past Good Friday made Christ's death our death, we have died with Him, and our death has actually taken place. That is the real death, and we can now say, Because I have died with Christ, I shall also live with Him.

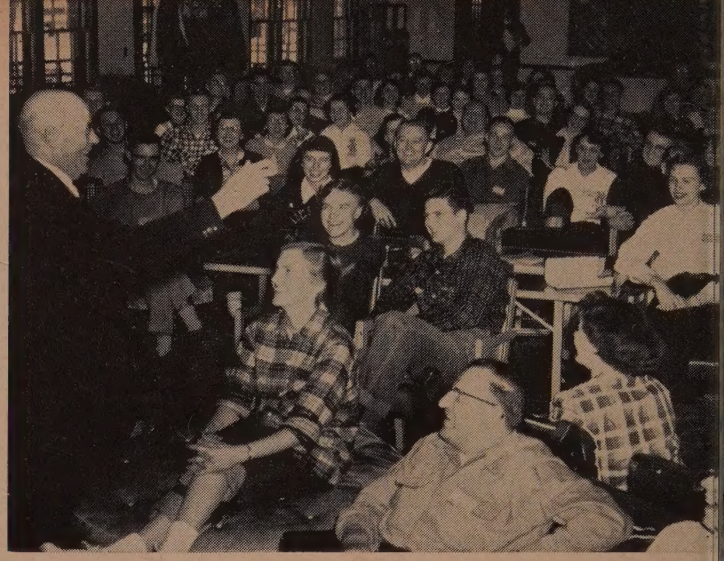
His Resurrection Our Resurrection

True, we realize that we are still living in this mortal body. But the mortal body must make room for the glorious truth that we share in the resurrection of Christ. Only if we fail to make the message of the Empty Tomb our own, can we still speak of our death. As Christ's death was in our stead, so also His resurrection is in reality our resurrection. Because Christ lives, I, too, am now living. Christ has redeemed me, that is, my entire person, not only my soul, but my body as well, and Christ is my resurrection now, and I can therefore say, He that believeth in Christ shall never die.

On what a tremendously high plane do we live! We live paradoxically. We live as it were amidst tremendous and apparent contradictions. We already have life and immortality; yet we do not have it so long as we are in the flesh. And so there is within my heart a constant conflict between my doubts and my Easter faith. On the one hand, I feel myself mortal, corrupt; the germ of death working within me, I hear a voice telling me daily: Sooner or later you must die. At the same time I hear the words of faith saying: I live, I believe, I shall never die. My faith will overcome this tension, and in the midst of change and decay I see Christ, who has brought life and immortality to light.

MISSION CALL *on the Campus*

By RUDOLPH NORDEN
Editorial Assistant
Student Service Commission
Chicago, Ill.



Dr. O. H. Schmidt, Executive Secretary of the Board of Foreign Mis spoke on foreign missions as he addressed the Gamma Delta V Camp, which met in January at St. Mary's Lake, Battle Creek,

The correlative of our Savior's command "Go" — "Go ye and teach all nations" — is the divine promise of nations *coming* to the light of the Gospel. This promise of heathen representatives coming to Zion is specifically stated seven times in Isaiah 60: "The Gentiles shall *come* to thy light."

The Wise Men who came from the East and brought gift tokens of faith to Christ constituted the first fulfillment of this Old Testament promise.

Today people seeking wisdom come from foreign lands to study at American colleges and universities. The quest for higher education brings them here. The Lutheran Church meets them there with the Gospel of Jesus Christ. The campus pastors and the Lutheran students who help are thus engaging in foreign mission work at home.

Ancient Sheba was on the Persian Gulf. From Teheran, Iran (formerly known as Persia), came Manoochehr Barboard and Teymoor Gedayloo to enroll at River Falls State College in Wisconsin. They preferred a small college in a typically rural American community. Both were invited by Rev. Harold F. Winter to come to the Lutheran student meetings. Though of the Moslem faith, they professed to find greater warmth among Christian people. They could join in the evening vesper hymn because they knew it through previous contacts with Christian families in Iran.

From Tehdan, Iran, came Monsour Karim to study at South Dakota State College in Brookings. On the campus he was befriended by Prof. John Wiersma, a Lutheran, who brings Mr. Karim often to the Lutheran services. Rev. Carl F. Korte, the campus pastor, considers him a good prospect for Christianity.

Another Biblical land is Ethiopia, or Abyssinia. A native of this country came to enroll at Indiana University and subsequently in the adult confirmation class conducted by Rev. C. C. Stephan, Lutheran student pastor.

The Holy Land, too, has its representatives on American campuses. Now enrolled at Kent State University, Kent, Ohio, is Raymond Tabello, a Lutheran of Assyrian descent whose home city is Jerusalem. His conversion to Lutheranism stems from contact with Lutherans in Germany, from his affiliation with Rev. R. F. Rehmer's campus ministry, and from a meeting with Rev. Carl Schuette of Cleveland while the latter was touring Palestine.

Bethlehem, the birthplace of Jesus, has one of its citizens enrolled at Missouri School of Mines, Rolla, where he has been attending meetings of Gamma Delta, the Lutheran student organization (Rev. Wm. J. Friedrichs, student pastor).

A stream of students has come from the Far East, particularly Japan, Korea, and Okinawa. Oriental students, who formerly gravitated toward German universities to study science, are now coming to the United States. These students have a near veneration of American technology. Scholarships and Federal aid have also been responsible for bringing foreign students here in large numbers.

A previous article in *Mission Call* told how Student Pastor Don Deffner of the University of California met Oriental students as soon as they landed on the West Coast. As a result of this preliminary groundwork, Choju Tomoyose was baptized by Rev. Carl Streufert when Tomoyose later entered North Carolina State College in Raleigh. Similarly, Kazuo Nohara was subsequently baptized by Rev. Richard Deffner at Kirksville Missouri State College.

While an otherwise unidentified "Mr. Brown," a member of our Savior Lutheran Church, Ridgecrest, Calif., was doing Government work in Korea, he met Jong Wook Ra and recommended him to Rev. W. W. Sto werth at the College of Em Kans. Ra had to discontinue his s because of his mother's illnes returned to Korea. However, h tinued his correspondence with Stoeppelwerth and expressed t sire to enroll for the adult confir course on his return to Emporia

Much in demand as a speak "What Christianity Means to M Chang Rhee, a Korean student University of Minnesota, whom S Pastor Lambert J. Mehl descri a "consecrated Lutheran."

Mission work among Orienta dents may not in every instanc fruit immediately. The seed Gospel may sprout later, as in th of Atsuko Mori, who took the confirmation course while attendi University of California but w baptized until she returned to h tive Japan. Lutheran student their pastors are doing what Chr pects when they sow the see leave the increase to God.

Lutheran campus pastors als contacts with European student list only the homelands of st who are being served by our p Germany, England, Denmark, N Sweden, Finland, France, Hollan via, and Estonia.

European students also con to the spiritual life as fostered Church on the nation's cam When they come, they bring thing, as was also foretold Prophet Isaiah. Under the na Walter Rose of Berlin, Germany R. J. Schmidt of Kansas State C Manhattan, wrote: "He attends ices, Bible class, and Gamma Under the name of Dr. George H enrolled at the University of Iow local campus pastor wrote: "A communicant member." Brief tations for Gertrude Walther, a t student from Berlin at Alabama

ic Institute, Auburn, as made by Vernon Boriack, are: "Strictly Made many addresses in and Auburn. A convinced Lutheran!" e are designations every Lutheran r would love to ascribe to the college-going youth of The Lun Church — Missouri Synod.
eclamation was also writ large in ase of Wolfgang Meier of Germany Ruth Reicheld of Alsace Lorraine, enrolled at Central Missouri State ge, Warrensburg, of whom Rev. Paul W. Czamanske declares: "They attend Gamma Delta and are regular church and Holy Communion attendants." Active in the same way at Oklahoma A. & M., Stillwater, are two Norwegian and one Swedish student, Campus Pastor E. George Becker reports. Regular in churchgoing and a frequent visitor in the home of Rev. C. F. W. Schulenburg was a German student from Hanover enrolled at Linfield College, McMinnville, Oreg., who had not attended services in Germany.

A notable contribution to Christian knowledge was made by a German student at Ohio State University, who, as a native of Augsburg, could add much to the discussion which Rev. John W. Constable and his group were then having on the Augsburg Confession.

Two important facets of student service, evangelism and reclamation, are receiving due attention in our Lutheran campus ministries. They set the theme also of our Church's mission to foreign students.

THAT "POOR" STUDENT

creased costs of assistance to nts point up today the problem d to worthy ones preparing for ce in the Church. Some Districts nod have noted as much as a $75 over a previous year in money ed for aid to a theological or ers college student. Some Districts ort as many as 15 to 30 of these g men and women. There may many as 800 students receiving aid in Synod today. This may involve the sum of more than 000 annually.

addition there are sums devoted orthy students which Districts do eport, since these sums are given t by congregations and groups of regations. In the Northern Illinois alone some $18,000 a year is given rving students at Concordia Teach-College River Forest, to aid them in education as future teachers of parish schools. No doubt other dical schools have means of sup- for such students from their ective geographical areas.

t the bottom of all this there is the lem of the "poor" student. The inology, once "indigent," now has changed to "student aid." The e and change of the wording ines that there is something invidibout the term. It refers to a young man or woman whom charity is educating. Yet the support of such a student is not so much a matter of charity as it is a matter of investment. The investment is not all on the part of individuals supporting the student. The student is making an investment. If he or she is diligent, studious, able, and later on does faithful and successful work in the Church, then it is a very good investment. He or she is worth much more to the Church than the investment cost.

We should not overlook the reason for the poverty of some of these students. Some are from families who are poor because their fathers work for very little in the Church, as pastors and teachers. If children from these homes wish to continue full-time service to the Church, we should extend aid. Such students, when they apply themselves to their studies, are certainly not eating the bread of idleness.

It is true, when this subject comes up, there are people of experience who can cite cases in which the student did not apply himself and finish his course for the ministry or the teaching profession in the Church. Some may have accepted the education and gone off to use it in other fields. There are examples that could be bared where the student used the education given him, but turned out to be a servant of the devil. But even so, the money given for the Lord's cause was not wasted. The Lord accepted the gift as given to Himself, and the blessings returned upon those who gave it in simple faithfulness.

But a large number of these students have fully justified the confidence placed in them. They have later rendered invaluable service to the Christian Church. Who could number the teachers and pastors in Synod who have received assistance during their training? In fact, when a dollar-for-dollar appraisal is made of Synod's education for the ministry, every student is indebted to the local parishes for the greater part of the cost of that education. Thank God that our people have a liberal spirit in this respect. Pray the more fervently that God would bless all of our synodical schools and students, so that they may become earnest and devout pastors and teachers. No such "poor" student should blush because of the terminology, for all of Synod's students have been "poor" when it comes to this appellation's real meaning. We who are full-time workers of the Church are all in the same company. No one should turn from training for a pastor's or teacher's position because he is forced to ask for aid. In a few years of faithful service the money given to help these students will be more than repaid.

ROGER L. SOMMER

National Evangelical Lutheran Church Convention

he 56th annual convention of the nal Evangelical Lutheran Church held at New York Mills, Minn., 25—26, 1954. An affiliate of the dical Conference, this small Lun church body of 8,783 souls has ngregations: 59 in the U. S., seven anada, and three in Australia, d by 31 pastors. Of these pastors ve received their training in Con- a Seminary, Springfield, Ill.

he convention, which was well at-d, did a great deal of work in ing the various phases of church ity, such as missions, Church Exon, laymen's organization, young e's work, and ministerial training. Church Extension program espe- received enthusiastic support. This phase of the work has been very successful during the past year, largely because of the loan of $50,000 granted by The Lutheran Church — Missouri Synod. During the ten years that the Church Extension program has functioned, congregations have received loans amounting to $94,000. Many churches and parsonages have been built. Dr. H. A. Mayer, Secretary of the Church Extension Board of the Missouri Synod, gave an instructive and interesting lecture to the convention on this vital topic.

The Rev. R. Herrmann, representing the Committee on Finnish Relations of The Lutheran Church — Missouri Synod, brought greetings from the Missouri Synod.

The young people's organizations, the Luther League of the National Ev. Lutheran Church, at its annual convention on June 26 planned activities for the coming year. The Women's League also had its annual meeting on Saturday evening, June 26, as did the Men's League. The Rev. K. S. Ansorge of Parkers Prairie, Minn., addressed the Men's League on the importance of the individual in all church activities.

Numerous services were conducted during the convention sessions, in the evenings and on Sunday. Two Springfield Seminary candidates, George W. Wick and Francis Maunula, were ordained to the ministry of the National Evangelical Lutheran Church on Sunday, June 27, in a service held in the local high school auditorium.

ALEXANDER MONTO

YOUR SYNOD

THE PRESIDENT

A church body which does not make provisions for the theological education of future ambassadors of Christ is doomed to die. This is especially true of our Lutheran Church. We are a doctrinal Church. We insist on purity of doctrine. Our congregations demand a pledge of their pastors and teachers that they will teach God's Word in its fullness, its sweetness, and in its purity. Convinced that the Lutheran Confessions in the Book of Concord (1580) present the correct interpretation of Scripture, our pastors and teachers at the time of their ordination and installation must pledge themselves to these Confessions. Hence it is of great importance for the life of the Church and for the preservation of the pure doctrine that our pastors and teachers be given a most thorough theological training.

When we keep this fact in mind, we shall understand and appreciate all the more that the Saxon fathers of our Synod manifested such God-given vision as to build the now symbolic log hut in Perry County, Mo. That little "twig" has grown to be a mighty tree. Today we maintain and support ten junior colleges, two theological seminaries, and two teachers' colleges in North America. To this number are added the colleges and seminaries in Brazil, Argentina, in Mexico, in India, and in all our foreign missions which we support for the purpose of training native pastors and teachers. Our fathers could not have dreamed of this blessed growth which God granted.

The training of professional workers for our Church, also called "Higher Education," is one of the biggest and certainly not the least expensive projects of our Church. The Board for Higher Education and Synod's Board of Directors, during the past nine years, spent more than $10,000,000 to bring the physical plants of our colleges and seminaries into proper repair and order. The special collection a few years ago and the "Conquest for Christ" effort provided most of these funds. Today the replacement value of our institutions amounts to at least $26,000,000.

The delegates to our District conventions have received or will receive much information about the training of our future pastors and teachers. These delegates are then expected to report to the congregation. Our people, yes, every member of our congregations, should receive this information. Unless also they, as members of the Church, hear what Synod is doing and must do to train future pastors and teach less they become convinced th work is also their obligation, or stated, their personal privilege, H we expect them to become enth supporters who will cheerfully offerings that this cause of Chr grow and flourish? This much is If I do not know about this im work and the part which I hav if I do not realize and understa the young men being trained as sadors of Christ will be my re atives, who will go into mission fi me, I shall surely not become vi terested in it. What we need is to *all* our people, *every one* of our m We must let them know what God to accomplish through them. Tha a simple matter. The larger the bership, the greater the problem o ing all people informed. Not all gations may wish to follow the sa tern or system of informing their but all the people must be informe pastors and delegates give th thought and study to the best me be employed in the congregation they were privileged to represent

JOHN W. BEHNKEN

BOARD OF DIRECTORS

At the June 3-4 meeting of Synod's Board of Directors the present status of the finances of Synod was given particular attention.

Bequests received during April and May amounted to $46,114.02.

Further plans were considered for the "Building for Christ" effort to gather $5,000,000 for intrasynodical agencies. Moneys collected beyond the five million are to be credited to the Church Extension Fund.

Since many more women teachers are needed for our parochial schools, the necessary funds were set aside for the teacher-training program at Concordia, Mo., and Portland, Oreg.

In view of the fact that our college buildings represent a considerable investment, a committee was appointed to study the possibility of taking out catastrophe insurance for losses in excess of $500,000. Synod has a reserve fund, from which ordinary losses are to be paid.

It is quite a problem to enough professors' residences. Sy executives often have difficulty a house. Plans are being made to a Building and Loan Fund to ta of this situation.

The Mass Communications mission, appointed according to sy resolution, was granted an allowa the large field assigned to it, in terest of closer co-operation.

M. F. KRETZMANN, Secretary

BOARD FOR EUROPEAN AFFAIRS

Your Synod, through its Board for European Affairs, is at the present time doing work in France, Belgium, Germany, Finland, and Denmark.

The Lutheran Church in *France,* subsidized by your Synod, has two main areas of work: 1. Seven German-speaking congregations in Alsace, which are to a large extent self-supporting. 2. Mission work in French-speaking areas. For the training of French missionaries we have established in Paris a "House of Studies."

In *Belgium* we have two missions: one in Brussels, the capital of Belgium, and the other in Antwerp, the country's largest city.

The work of our Church in *Germany* can be divided into three categories: 1. Aid to the Lutheran Free Churches to meet the problems arising out of the dislocations of the war; refugee missions. The normal parish work of the Lutheran Free Churches of Germany is not subsidized by us. 2. The promotion of discussions with theologians in the *Landeskirchen* (State Churches). 3. In order to have the man power to grasp miss portunities, we help the Free C maintain a seminary at Oberurse

The Lutheran Free Church i *mark* is about 100 years old. It congregations in widely scattere

Your Synod has been intereste work of the Free Church in *Fin* about fifty years. At the prese there are seven congregations an 32 preaching stations being serve

LOUIS T. BUCHHEIMER, Chairman

The Psalter

ɔlace for the Solitary

ılm 68:6: "God setteth the soli- families; He bringeth out those are bound with chains; but the ous dwell in a dry land."

of the major tragedies of war the displaced person, and his r is legion — who has lost family, job, and who is thrown the mercies of an unfriendly, ing world. His life has been p by the very roots; he has no ; of security; he has lost almost ry identity.

e are all, by nature, displaced ıs from the kingdom of God. ıve been driven out, not by any of unkind fate, but by the dread of sin within us. Deprived of presence, bereft of our heritage, el rootless, restless, solitary.

ıt we are not doomed to remain le. The Psalmist speaks an as- word of purest Gospel: "God ı the solitary in families." By edeeming grace in Christ, the reclaims us from the alien realm kness; He frees us from the cap- of sin. "He bringeth out those are bound with chains," the ist exults.

ıis is God's own repatriation ım. Redeemed by His Son, we litary no longer. We are set into mily of God; we join the fel- p of His saints; we are mem- f the household of faith. Here urity, and peace, and freedom l — here in the goodly company redeemed.

ıere is another side of this pic- ıowever. "The rebellious dwell dry land," says the Psalmist. are some who refuse to be re- ed into the realm of light. They to remain exiled from God. choose the dry wastes of sin than the green pastures of And so they are doomed to ernal solitude of the lost.

t those who dwell with God are alone. Though unknown, un- l, forsaken by men, the Chris- known to God, wanted by God, God into the midst of His own family. In the circle of that we shall forever be at home.

t me never, Lord, forsake Thee, n though bitter pain and strife my way shall overtake me; t may I through all my life lk in fervent love to Thee.

THOMAS COATES

And Jesus Said

So the last shall be first, and the first last. MATTHEW 20:16

This text introduces us somewhat to Heaven's assignment of rank and honors. It is certainly different from our own. At first sight it seems to put everything upside down. Is it not the first one at the railroad station who is sure to make the train while the last one to come often misses it? Who is it that in summer finds the most gorgeous flowers in a valley? Is it not the first one to arrive on the scene? How ridiculous it appears to say that it will be the last one roaming about on a gold field who will gather the biggest nuggets!

What Jesus says has reference, of course, to the spiritual realm. He is contrasting the self-righteous man who labors and perspires in his efforts to prove his worth to the community and who receives much praise with a poor sinner who has been a black sheep in his family and who has come to be a believer in Christ late in life and who on account of his inglorious past is looked at askance by the moral people of the town. If the latter is acknowledged at all as a fellow Christian he has to take a back seat and be satisfied with the crumbs of grudging kindness which fall from the table of his neighbors. If, for instance, in the Parable of the Pharisee and the Publican, Jesus had included as a special feature a vote on these men taken from the people present, would there have been any doubt as to the verdict?

What is the actual status of these two men? The poor sinner, being a fervent, grateful believer in the Redeemer, whose power to save he has just tasted, is enrolled in the lists of heaven as a true disciple of the divine Master, his name appearing at, or close to, the top, while the self-righteous, highly lauded man, if he is still a believer at all and pride has not yet snuffed out every spark of faith, is put down at the bottom of the list.

What a warning to all those who think themselves superior and entitled to the highest honors in the Kingdom! It is a fine thing to *be* first, but it is a deplorable matter to *consider oneself* first and worthy of the brightest medals which can be bestowed here or hereafter in eternity. God's method of assigning rank is absolutely right; it distinguishes between a Christianity which is ostentatious, but inwardly weak, and a Christianity which is humble, but inwardly strong.

WILLIAM F. ARNDT

The Creed

And the Life Everlasting

The "end of the trail" for the believer is heaven.

Why did God the Father create me? That I might receive eternal life. Why did God the Son redeem me? That I might be His own, and live under Him in His kingdom, and serve Him in *everlasting* righteousness, innocence, and blessedness. Why did God the Holy Ghost sanctify me? That He might at the Last Day raise up me and all the dead and give unto me and all believers in Christ *eternal life*.

Well, then, if there is life everlasting, what is heaven like? For one thing, we shall see God and, in seeing Him, shall know Him, shall comprehend His essence, works, and ways. We shall "see Him as He is." Moreover, we shall know the angels; and, glory be! we shall know ourselves at long last. In the light that streams from heaven's throne we shall be able to recognize the patriarchs of the infant world, the glorious company of the Apostles, the goodly fellowship of the Prophets, the noble army of martyrs, and all the members of the holy Church.

Because the divine image will have been restored, we shall mirror the perfection of our Maker. Our intellect will be burnished, our will obedient to God's will, our heart in love with God and the good.

Ours shall be fullness of joy, pleasures forevermore, conjubilation, and glory; reunion with all believers, companionship with the angels, fellowship with our Elder Brother and Lord, Jesus, the Many-Diademed.

In heaven no earthly customs or conditions shall prevail; no divisions into races and clans, no civil government, no earthly vocations, no denominational divisions, no mission work, no Office of the Keys.

The saints in light shall have left behind them this world's machinery of woe, for sin no longer exists. Therefore write *finis* to disquietude of coscience, to temptations, frustrations, neuroses and psychoses, death and funeral processions. The great change has come. This is the arrival at the highest good, the consummation of God's merciful decree of predestination, the confirmation of the redeemed in never-ending righteousness. This is the abode of the blessed, the inheritance incorruptible and undefiled, the home of God's elect, life everlasting!

ERWIN KURTH

Editorials

Help Your Pastor

In a very short time full church activities will resume in the majority of our congregations. These remaining weeks offer a splendid opportunity for blessed Christian service. Particularly in larger congregations it is difficult, if not impossible, for a pastor to call on all prospects for senior and junior confirmation classes. Other duties frequently crowd in upon him, and he may not even know of many who might be gained.

Here is an opportunity for faithful members to come to the assistance of their pastor and to help bring in the prospects. Even though they may feel unable to present the doctrines of the Bible to prospective members, the faithful can say as Philip said to Nathanael: "Come and see." They can extend the invitation to attend these classes and explain the procedure that will be followed. They can assure others that there is no obligation connected with their attendance at instruction classes, that no pressure will be exerted upon them to unite with the congregation, but that they should merely come and see, that inquiries regarding church membership are not made until the entire course has been completed and all instruction and information has been given.

Many who have succeeded in gaining new members for the church in this manner have confessed that it gave them a real thrill to have been deemed worthy of being instrumental in leading souls to Christ. What if all of our members got busy? Could we not greatly increase the number of accessions? Try it and learn to know the nature of real joy!

Praying for Peace

Included among the Christian's duties to his government is the duty to pray "for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty," 1 Tim. 2:2. Surely, this divine injunction is particularly applicable during these days of national and international stress, in which statesmen are frantically seeking the formula to halt the spread of atheistic Communism and to avert the horrors of another world war. "Where in all the world," says Luther, "could we find one eloquent enough adequately to describe the great benefits of peace and the awful harm and detriment wrought by war? In days of peace we enjoy all those good things which God is pleased to give us, and He prevents the numerous evils that may harm us from touching us. Where peace reigns, there half of heaven on earth may be said to be."

"Seek the peace of the city . . . and pray unto the Lord for it; for in the peace thereof shall ye have peace," Jer. 29:7.

Never Fear

The world is like a stormy sea, lashed and churned by angry winds into a tempestuous fury. Unrest and fear rule everywhere. What the future may bring, no one knows. But Christians are not afraid. Also in the serious days of world-wide unrest and strife they lift up their eyes unto the hills from whence their help comes. They are persuaded that even though world affairs seem to have gotten out of hand, the God of heaven and earth has not abdicated, but will in His own good time cause the storms to abat implicit and unwavering faith, Christians cling to Hi assurance that all things work together for good to th love Him, and this faith makes them calm and cou

The same faith in ultimate victory is manife God's children with respect to their specific work of ing the Gospel. There too they walk by faith and sight. Innumerable obstacles array themselves aga work of the Church. At times it would seem that all ing and confessing is in vain. The doleful complain prophet echoes and re-echoes: "Who hath believed port?" Yet God's children rest assured that their lab never be in vain. The Gospel is like the rain and th which never return void to Him who sends it. It accomplishes that which pleases Him. And at leng come the day when the veil is removed and we shall which now is hidden from our eyes. Never fear.

For Whom Are You Working?

That question we ask again and again in our dai versation. Normally the answer either refers to so tory or company, or states that one is self-empl a farmer or an owner of a private business.

We may also look at the same question from a d viewpoint and ask: Am I working for Christ or f Too many workers are tempted to conduct their l what has been the cafeteria plan — self-service onl object of their labors then becomes a credit for then The Bible has much to say in condemnation of tho regard self the master in life.

Happy is the individual who makes Christ the o all his labors. To make Christ the One for whom working as we till the soil, as we toil in the factory tussle with the problems of operating a business, as the house, ennobles all work and gives the proper p tive in life.

For whom are you working?

For Better Circulation

The U. S. Veterans Administration recently ann the development of an expander of blood plasma Injected into the blood stream, this substance will i the volume of circulating plasma and also that of culating blood. In patients suffering from shock p by hemorrhage, accidents, burns, and the like, this e can prevent total collapse of circulation and may of life-saving value.

The circulation of the spiritual lifeblood of Ch at times becomes sluggish. Cares and worries often the even flow of growth in grace. Temptations, dou sins, threaten to choke the stream of confidence an in God's ways. For all such maladies our gracio has given us an expander, a restorer: His precio Word. His glorious Gospel promises strengthen fa inject new hope into spiritually inert veins. A wise tian will not be too disturbed by untoward occurre his homeward journey, and an informed Christian wi which prescriptions of the life-giving agent to a his particular case.

ose Leaves

Luther and Wesley

"Methodism's long-awaited film, *John Wesley,*" which its initial showing in New York recently, "succeeds in ving Wesley's inward struggle to achieve a satisfying onal religious experience" (*The Christian Advocate,* hodist).

One scene is of particular interest to Lutherans. Wesley, is diary, writes that he "did not preach faith in the d" and that he lacked "that faith whereby alone we are d" until he had the Aldersgate experience (see page 13). suaded to attend a meeting of Moravians in Aldersgate et, London, on the evening of May 24, 1738, he listened he reading of Luther's Preface to St. Paul's Epistle to Romans. "At about 8:45 P. M.," his diary records, "while [Luther] was describing the change which God works ie heart through faith in Christ, I felt my heart strangely med. I felt I did trust in Christ, Christ alone, for salva-; an assurance was given me that He had taken away sins, even *mine,* and saved *me* from the Law of sin death."

Unlike Luther, who based his assurance of salvation on promises of the Gospel apart from any personal feeling, ley grounded his faith, as is evident from the quotation, a subjective religious experience. This "emotionalism" me one of the distinctive characteristics of Methodism, ch, in addition to other theological differences, separates om Lutheranism. Resting one's faith on the "inner wit-" is not a dependable procedure. Lutherans sing with hymnist: "I cling to what my Savior taught And trust whether felt or not."

"A Preacher Looks at Life"

"Lately we have heard of local subdivision developers have been *unwilling to have any of their land sold hurches,* and some of them explain that their attitude ue to that of some of the people who have built homes ie particular locality or who have bought land for home . What a shortsighted attitude! If a Communist were o feel, we could understand it, because Communists churches and religion, but others who hold this view need more enlightenment.

"There is a town in Texas by the name of Daingerfield, ch was one of ten communities, close to a large new strial establishment which was being built, and the mber of Commerce of Daingerfield wondered how to ts share of the new families brought to the area by the plant. Some suggested construction of a bowling alley, rs a theater, but after a census questionnaire the group ded to help build new churches, or rather to help pro- church sites, for such groups as might come in who ill then had no church in the city. As soon as six lies of any one denomination came to town, the chamber t to work, contacting the denomination's regional head- ters and offering to help. They met ready co-operation now have helped to find locations for a Catholic, an copalian, and a Christian Church. The chamber paid for of the church sites and helped to pay for the third.

"What was the commercial benefit, not to mention the ter spiritual one? While other towns in the vicinity grown only slightly, Daingerfield has more than led in its population. Quoting the city manager, 'The le have found out that when you build the church, you the town.'" — *Gospel of the Cross,* Fort Lauderdale, Dallas Gibson, Editor.

What's the Answer?

Question: Is the Bible a Catholic book? Did Christ establish the Catholic Church? Does it have infallible authority?

Answer: You can safely dismiss any fear you may have regarding these questions. The Bible is God's gift to men and was in existence centuries before there was a Roman Catholic Church. Christ established the Christian, not the Roman, Church. Many doctrines of the latter are plainly contradictory to the teachings of Scripture; for example the worship of Mary and other saints (Matt. 4:10; 1 Tim. 2:5), the withholding of the Communion cup from the laity (1 Cor. 11:26, 27), the sacrifice of the Mass for the sins of the living and the dead (Heb. 10:14, 18), and others. As for the "infallible authority" of the Roman Catholic Church, that is a convenient claim invented and drilled into the minds of the "faithful" to secure acceptance of any doctrine the Church may wish to proclaim. A recent example of this claim is the utterly unscriptural dogma of Mary's bodily assumption into heaven, which dogma was foisted upon its members four years ago.

All that we need for our salvation is found in the Scriptures as we have them (John 17:3; 2 Tim. 3:15-17). Whatever does not agree with the Scriptures is false doctrine; anything new that is added is a purely human invention.

Question: Is it sinful for women and girls to attend divine worship services with uncovered heads?

Answer: The Apostle Paul discusses this question 1 Cor. 11:3-16. To one who reads these verses carefully, it becomes apparent at once that the Apostle does not approach this question as a matter of right or wrong, but of custom. When he forbids women to teach in the churches, he states that it is the Lord's commandment, 1 Cor. 14:34-37. But the matter of women coming to church with heads covered he calls a custom, 1 Cor. 11:16.

It should be noted that it was an oriental and specifically Jewish custom for women to appear in public veiled, possibly to express their subordination to the man. The Greek women enjoyed complete freedom in this respect, and it is possible that some of the women converts in Corinth were reluctant to accept this Jewish custom. Paul, however, feels keenly on this subject and endeavors earnestly to persuade the Corinthian women to conform. Yet he leaves it on the basis of comeliness and custom, asking: "Is it comely that a woman pray unto God uncovered?" His answer: "We have no such custom," verse 16.

Times have changed, and we have no way of knowing how Christian people feel in this matter today. By and large, however, this ancient Jewish custom is in general vogue among us now. And, since you have been brought up that way, it quite naturally appears casual and lacking in dignity, as you express it, if women and girls come to church with uncovered heads. What stand shall our churches take in this matter? Doubtless it is within the rights of the churches to urge women, as St. Paul did, to come to the services with covered heads. Christian women should be willing to conform.

But in the last analysis the matter will have to be left to the discretion of the individual. O. E. S.

DISTRICT CONVENTIONS

BRIEF REPORTS

Florida-Georgia

"Synod's fastest-growing District in the U. S." was President C. F. Kellermann's phrase for the Florida-Georgia District in his opening address to the fifth convention, which held its sessions at the Princess Issena Hotel, Daytona Beach, Fla., where Trinity Congregation and its pastor, the Rev. Albert J. Schulz, Holly Hill, were hosts, May 18 to 21. The Communion service was conducted in Trinity Church.

Prof. Martin Franzmann of Concordia Seminary, St. Louis, delivered the convention essay, "The Fellowship Problem." Treating the subject in the light of the Church's task of witnessing for Christ, he pointed out the unifying as well as the divisive character of this witness.

Growth: In 1953 the District's rate of growth was 11.5%, compared with the synodical increase of 3.5%, the Rev. A. H. Besalski, Mission Committee chairman, reported. The District ranks first among the U. S. Districts of Synod (Ontario, with its influx of European displaced persons, alone exceeding in rate of growth) in percentage of increase. In the six years of the District's history, the number of stations and of active pastors has doubled.

Veteran Pastor Edward Fischer of Gotha, who retired in 1954 after a ministry of 60 years, was honored by a special resolution of the convention. He could well appreciate the growth in the District, for in 1894, when he came from Concordia Seminary, St. Louis, to Florida, the entire State was his "mission field."

Missions: In the past two years the District opened 12 mission stations; four more are scheduled for opening before the close of 1954. Since the last convention, 17 congregations received substantial building loans, and 11 loans are now pending.

Offices: The convention created the office of Executive Secretary to care for the increasing load of work in missions, stewardship, and church extension. The convention also voted for a new Committee on Youth Work and will appoint a committee to procure a District camp site.

South Dakota

Dr. F. A. Hertwig, Fourth Vice-President of Synod, preached the opening sermon for the 39th convention of the South Dakota District, which met at Canistota, May 24—28. Zion Church (the Rev. P. R. Albrecht, pastor) was host to the 152 delegates. The Rev. Phil Mueller of Huron is President.

Dr. A. H. Schwermann, president of Concordia College, Edmonton, Canada, presented the convention essay, "The Call into the Glorious Office of the Holy Ministry."

Missions: Secretary of Missions G. C. Kohlstedt announced the establishment of five new mission stations during the past two years: Southwest Sioux Falls, Rapid City, Conde, Iroquois, and Madison.

Schools: Secretary for Parish Education E. E. Kaelberer urged that wherever possible, congregations ought seriously to consider establishing a Christian day school. The District has five schools, taught by ten teachers, with a total enrollment of 181 pupils.

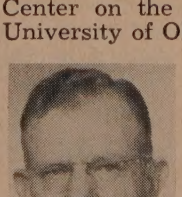
The District has 122 Sunday schools, with an enrollment of 8,272 pupils.

Church Extension: Secretary of Church Extension Archibald A. Bolduan reported that as of March 15 the net worth of the Church Extension Fund amounted to $113,902. Loans from individuals and congregations totaled $56,020. Seven loans were granted during the past two years. The convention approved the recommendation that the District borrow $100,000 for erecting a superstructure on the basement of Our Savior Church, Aberdeen.

Offerings: A memorial asking for a $250,000 thankoffering to be raised by 1956 for the golden jubilee of the District was adopted. The District's "Conquest for Christ" offering was $162,386.

Oklahoma

The Oklahoma District convened May 25—28 in the Extension Study Center on the North Campus of the University of Oklahoma at Norman.



The Rev. Alfred E. Behrend, President Oklahoma District

Dr. Paul M. Bretscher of Concordia Seminary, St. Louis, continued his essay, begun at the last convention, on "The Meaning of Baptism in the Life of a Christian." The essay included: 1. History of the Baptistic movement; 2. Assertions of the Baptists, favoring adult Baptism; 3. Answers to these statements from Scripture; 4. Significance of the Trinitarian formula; 5. Purpose, value, and significance of Holy Baptism; 6. Symbolism of Baptism; and 7. The relation of Baptism to faith and life. The essay will be published for general distribution.

Offices: At the outset of the co tion, President Otto Hoyer of Al dicated that for reasons of heal was unavailable for any District The convention honored him f 24 years of service in an official c ity as Secretary, Vice-President President, made him Honorary dent of the Oklahoma District presented him with a $330 check television set.

The office of Assistant Secret Missions was established, instead full-time secretaryship of mission church extension, as had been posed.

Election: The new President i Rev. Alfred E. Behrend, Ponca First Vice-President, the Rev. A H. Meitler, Enid; Second Vice-P dent, the Rev. Martin Baumann, mon; Secretary, the Rev. Robert El Reno; and Treasurer, A. W. B gemann, Enid.

President Behrend, pastor of Lutheran Church, was born at Tex., September 28, 1909. He was uated from Concordia, Austin, in 1930; St. John's College, Wi Kans., 1932; and from Concordia inary, St. Louis, 1936.

He organized St. Paul's Ch Shreveport, La., and was its from 1936 to 1949, when he mov Ponca City. In Shreveport he organized and founded Holy Church for Colored.

He and Mrs. Behrend, the f Leona Meissner, were married in They have a 13-year-old son, D

North Dakota

Members of Peace Congreg (the Rev. J. B. Nieman, pastor tended the hospitality of their H to 67 pastors and official lay dele from 67 parishes who attended the convention of the North Dakota trict at Barney, May 31—Jun Some of the homes of the me are ten to twelve miles from the vention church, and many of homes provided for two to six g in addition to the catering for 160

Prof. Elmer J. F. Moeller of cordia College, Milwaukee, in his trinal essay on "The New Testa Church," pointed out from the W God the obligation of pastors a every individual Christian to faithfully in the Lord's vineyar active participation in the wo the local congregation.

Resolutions: The Department of sions encouraged the congregatio take advantage of every missi

rtunity the Lord provides, espe-
y in the congregation's home area,
ersonal witnessing for Christ.

he convention adopted a resolu-
to provide a special orientation
erence on rural church work. The
erence will be scheduled late in
summer for the new candidates
ng into the District. Members of
Department of Missions will dis-
the problems peculiar to rural
itions in the District.

resident: In a special ceremony, the
ention honored the retiring Presi-
, Walter E. Cordts, who has served
District in nearly every elective
e over a period of 30 years.

he Rev.
G. Mueller
resident
th Dakota
District

The Rev. B. G. Mueller, pastor of St. Paul's, Minot, since 1942, was elected President. He was the District's Vice-President since 1951 and chairman of the Department of Missions.

Born August 22, 1907, in Feuersville, Mo., he is the son of the Rev. Gust. J. Mueller, who now resides in Minneapolis, Minn. Pastor Muel-
mother, the former Clara Wiech-
, died in 1939.

A graduate of Concordia, St. Paul,
n., and Concordia Seminary, Saint
is, he vicared at St. Peter's, Em-
ass, Wis., 1930. In 1931 he was
ined and installed in Trinity, Sid-
Mont.; he also served St. John's,
view, and a preaching station at
ard.

n 1932 he married Martha Zwint-
r. They have two daughters:
ra, 20, and Miriam, 18.

Ontario

The 49th convention of the Ontario
rict met at St. Paul's Church,
hener (the Rev. A. Eissfeldt, pas-
, June 7—10.

The Rev. A. H. A. Loeber of Detroit
the essayist, speaking on "Present-
Events in the Light of the Doc-
e of the Last Times."

He pointed out that according to the
y Scriptures the chief signs of the
times are earthquakes, epidemics,
ines, floods; signs in the sun, moon,
stars; wars and rumors of wars as
as other situations and events
sing great tribulation; materialism,
e security, love turning cold, iniq-
increasing, faith decreasing; scof-
, persecution of believers; the ap-
rance of the Antichrist and of false
phets; and the preaching of the
pel in all the world.

n view of the fact that these signs
e been evident in abundant meas-
during the last half century, the
yist stressed the importance of taking to heart the warnings, comforts, and instructions of Holy Writ.

Diamond Jubilee: To commemorate its 75th anniversary, the District has printed a 100-page book, *Grace and Blessing,* containing a history of the District; short, yet detailed accounts of the origin, development, and growth of each congregation; stories of the early days and activities of pioneer pastors; and reports of the free conferences held to form one Lutheran Church. Editors are the Rev. Frank Malinsky, President for 28 years and District Archivist, and the Rev. J. Woelfle, who for years recorded many details concerning pastors and congregations in his District "diary." To order the book, send 75 cents to Ontario District Office, 129 King St., W., Kitchener, Ont., Can.

Officers: The convention re-elected President W. O. Rathke. First Vice-President is the Rev. M. J. Michael; Second Vice-President, the Rev. C. Neuhaus; secretary, the Rev. C. Killinger; and Treasurer, W. H. E. Schmalz.

North Wisconsin

The 24th convention of the North Wisconsin District held its sessions at Immanuel Church (the Rev. E. G. Kuechle, pastor), Wisconsin Rapids.

Prof. Fred Kramer of Concordia Seminary, Springfield, Ill., in his convention essay, "Holy Baptism," spoke on the following five theses:

"1. Even as God instituted a sacred rite when He made His covenant with Abraham, namely, Circumcision, so also He instituted a sacred rite when He brought in the new covenant through the incarnation and work of His Son Jesus Christ, the Sacrament of Holy Baptism.

"2. The mode of Baptism has varied considerably at various times and in various places, but it must, in Christian Baptism, be performed with water in the name of the Father and of the Son and of the Holy Ghost.

"3. Baptism is to be administered, regardless of age, to all who come into the covenant of God's grace in Christ Jesus.

"4. Baptism is far more than an exterior sign, or symbol. It is a means of grace by which faith is engendered and strengthened and forgiveness of sins, life, and salvation are sealed to the recipient.

"5. Baptism is to the Christian a lifelong source of comfort as well as lifelong reminder that he dare not live in sin, but should walk in newness of life."

Resolutions: The convention commended the Board of Directors for increasing the salaries of missionaries from $250 to $285 a month, effective January 1, 1954.

The Board of Directors, in consultation with the Stewardship Committee, was empowered to call a pastor with the necessary qualifications to serve the District as Mission and Stewardship Counselor.

Every congregation in the District was urged to establish a nursery department, and boards and officers were asked to re-emphasize ever more aggressively the Christian day school as the most effective agency of Christian education.

A District Rural Life Commission, consisting of a pastor, a teacher, and a layman, will be established.

The convention urged the broadening of youth work by asking congregations to give financial help to young people wishing to attend Lutheran Service Volunteer programs, encouraged the continuance of Christian Growth conferences in the District and District support of delegates to youth workers conferences.

Officers: In acknowledgment of President William L. Kohn's leadership for 18 years, the convention bestowed upon him the title of Honorary President and made him honorary chairman of the Board of Directors.

The new President is the Rev. Lloyd H. Goetz of Nekoosa; First Vice-President, the Rev. F. J. Werth, Eau Claire; Second Vice-President, the Rev. Harold Brauer, Manawa; Secretary, the Rev. Paul G. Mueller, Deerbrook; and Treasurer, Oliver G. Seek, Merrill.

In 1945 Pastor Goetz accepted a call to Bethlehem Congregation, Nekoosa, and St. Paul's at German Settlement (Nekoosa, R. 1). Five years later he organized Trinity Congregation in near-by Port Edwards and accepted the call to serve the congregation as an additional part of his parish. He still serves all three congregations.

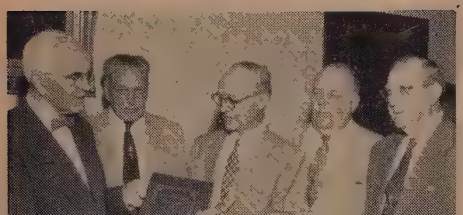
Since 1946 he has been editor of the North Wisconsin District Edition of the LUTHERAN WITNESS. The year previous to the District's adoption of the supplement plan, he was editor of the North Wisconsin District *Messenger.*

The Rev. Loyd H. Goetz, President North Wisconsin District

He was born July 30, 1913, at Cadott, Wis., the son of Christian and Martha Grimm Goetz. He was graduated from our Concordia in Milwaukee, 1932, and from Concordia Seminary, 1936. Ordained and installed in St. John's Church, Pittsville, Wis., April, 1937, he remained there, also serving the Sherwood Church, until September, 1945, when he moved to Nekoosa.

In 1939 he married Dorothy Hahn. They have three children: Henry, 14; James, 12; and Anne, 6.

NEWS



TODD PHOTO

SYNOD'S BOARD OF DIRECTORS AWARDS PLAQUE TO WALTKE INVESTMENT CO. L. to r.: Dr. J. W. Behnken, President of Synod; Walter Kroehnke; Richard H. Waltke; Herbert Waltke; Dr. W. H. Schlueter, Treasurer of Synod. On July 5 the Board of Directors presented the plaque which reads: "To the Waltke Investment Company and Richard H. Waltke in appreciation of their many years of loyal service to the Church, and especially to Mr. Richard H. Waltke, chairman of the Board of Trustees of The Lutheran Church — Missouri Synod, for his counsel and service." The citation is signed by "The Lutheran Church — Missouri Synod, Board of Directors."

In 1937, by order of Synod, a Board of Trustees of the Synodical Trust Fund was organized. Richard H. Waltke was chairman for the first six years, and after an interim of one year he has continued as chairman until the present time. Other members of the Trust Fund Board are: Mr. Kroehnke, John Sauerman, Theodore Schroeder, Christ Garbers, John Pritzlaff, and Drs. Behnken and Schlueter, who are ex officio members.

Guild Hall, the new commons building at Concordia College, Portland, Oreg., was dedicated on May 30. The Rev. C. H. Bensene, President of the Northwest District, preached the sermon; and Concordia's president, Dr. Thomas Coates, read the rite of dedication at the service.

The new building, which was erected through funds from the "Conquest for Christ" offering, houses the dining hall, kitchen, infirmary, students' lounge, conference rooms, and guest rooms. Guild Hall, the fifth major structure to be built on the Portland campus since 1947, is named after the Concordia Guild, a District-wide organization of women who support the work of Concordia, Portland.

The National Lutheran Parent-Teacher League held its first annual convention at Concordia Seminary, St. Louis, July 8 and 9, in conjunction with the convention of the Lutheran Education Association, of which the PTL is a department. Of Synod's 1,200 parochial schools in North America, 260 are members of the PTL; 103 PTL delegates attended the sessions.

Sectional conferences were held on child training, program building, fellowship activities, and parent-education.

During the coming year the PTL will emphasize parent-teacher meetings on the Sunday school level, for, while only 30 per cent of Lutheran children attend parish schools, a far larger percentage is enrolled in Sunday schools. The PTL will work through home visitation, the nursery department, and Sunday school literature such as the *Parent Guide,* issued by Concordia Publishing House.

Officers of the PTL are: president, Ronald Konz, Detroit; 1st vice-president, Arthur Magel, Sioux City, Iowa; 2d vice-president, Mrs. Maria Stelter, Riverdale, Ill.; and secretary, Mrs. Carl Klaas, St. Louis. The Rev. Oscar E. Feucht was elected representative of Synod's Board for Parish Education, and the Rev. Paul Roeder, Chicago, representative of the LEA. John J. Socha, principal of Grace Lutheran School, Wellston, Mo., was chairman of the convention.

Protestants of East Germany who said what they felt about Communism during the recent all-Germany Evangelical Church Rally at Leipzig may pay dearly for their expressions, Berlin press reports announced. About 65,000 delegates from the East Zone and about 10,000 from West Germany attended the rally at Leipzig, which drew more than 400,000 for its closing services.

The Branco Corporation, a furniture factory at Valparaiso, Ind., paid $35,200 to 236 Valparaiso University student employees in the company's first year of an "earning while learning" project. All plant employees and supervisors are university personnel. By dovetailing four-hour work shifts with university class schedules, Branco provided 12 hours' work a week at one dollar an hour to most of its employees. Paul H. Brandt, alumnus-president of Valparaiso University's board of directors and president of two large furniture manufacturing plants in Fort Worth, Tex., founded the Branco Corporation last year.

The Religious Advisory Committee of the Federal Civil Defense Administration was reactivated at a meeting in Washington, D. C., attended by representatives of Protestant, Roman Catholic, and Jewish bodies. Federal CD Administrator Val Peterson told the committee: "The churches, as dynamic institutions interested in humanity, have a real interest in helping to inform the people and, in particular, in helping the people to help themselves in the event of an attack. We will have to ask you to use your facilities to take care of those in need of assistance, and you and your congregations will want to do everything you can to be good neighbors and proponents of your religious beliefs at the time of a catastrophe." Dr. O. C. J. Hoffmann is a committee member.

Slovak Evangelical (Lut... Theological Seminary, formerly ... nected with Slovak University a... tislava, has been moved to ... a small town about 20 miles fr... cultural institutions of Bratislava ... from access to the university's l... and five miles from the railroad ... Free Europe Press states that, a... ing to exiles co-operating with th... Europe Committee, the move is ... other undisguised attempt to c... Church away from the people."

Dr. George A. Hadjiantoniou ... erator of the Greek Evan... Church's General Assembly, is ... ing three months this summer ... U. S. He represented his Church ... 17th General Council of the ... Presbyterian Alliance, July 27 ... gust 5, at Princeton Theological ... inary in New Jersey. Only ... observer is he attending the ... Council of Churches' Second Ass... at Evanston, Ill., because his C... recently decided not to particip... the WCC at Evanston "as a m... of protest against persecution ... Greek Evangelical Church by a... member of the World Council, n... the Orthodox Church of Greece.

The Rev. H. A. Ott has accept... appointment of the Board for M... in North and South America ... Secretary of Missions for Latin ... ica. The field under his charg... cludes Synod's missionary work... of the Rio Grande in Mexico, Central and South America, and Cuba.

The Rev. H...

He formerly served the church at Bridgman, Mich., 1942 until he moved to St. Louis in July to take over his new duties; Arcadia, Mich., 1937 to 1942; the Cheboygan-Onaway-Gaylord parish in Michigan, 1932 to 1937. ... District he held offices of Second ... President, member of the Boa... Directors, and Visitor.

Born August 24, 1907, at Bay... Mich., he attended Concordia, ... Wayne, and graduated from Con... Seminary, St. Louis, in 1932. I... he married Helen Behling of ... City, Mich. They have three chi... Richard, Lorraine, and Ruth.

Former Congressman Joh... Boehne, Jr., of Indiana receive... Lutheran-of-the-Year award in ... ington, D. C., from the National ... eration of Lutheran Clubs for hi... votion to Lutheran laymen's work ... his "progressive spirit" in the w... the Missouri Synod.

Mr. Boehne served in Congre... 12 years and is now a tax cons... in the capital.

e **"Martin Luther" film** will be
ed by Twentieth Century-Fox
n picture company in Hollywood
istribution in 38 countries and
ries throughout the world, Mur-
lverstone, president of the firm's
ational and inter-American or-
tions, announced.
e film will be shown in fifty-
untries altogether, Borden Mace,
ent of Louis de Rochemont As-
es, producers of the film, said.
en ten and twelve million people
already seen "Martin Luther" in
ngs at approximately 3,000 the-
in the U. S. and Canada.
payment in full of nearly $500,000
ed in "Martin Luther" was voted
ly by the Board of Directors of
ran Church Productions, Inc.
. Roland Bainton, a Quaker, and
f America's foremost scholars in
eld of church history, said that
es made by Roman Catholic
of the "Martin Luther" film
"unhistorical, unbiblical, unfair."
fessor at Yale University's Divin-
hool, Dr. Bainton is author of the
aphy of Martin Luther, *Here*
id, which won a $7,500 award for
ction. He served as a consultant
he script of the Luther film.
estants read Roman Catholic
cs, such as St. Augustine, St. Ber-
Thomas Aquinas, Tauler, and
more. If Roman Catholics were
sed to read at least the devotional
s of Martin Luther, they would
ver there the marrow of the Gos-
Dr. Bainton said.
n article which he has written
rts the contention of Lutheran
ch Productions, sponsor of the
that the picture is "authentic,
ical, biblical, fair, informative,
nspiring." His article has been
d in a 22-page booklet by Lu-
n Church Productions; 500,000
s are being made available for
bution to the more than 15,000
Lutheran congregations in
ica.

arden Ross Randolph of the
ern Illinois Penitentiary at Ches-
nnounced that one of the most
ar entertainment programs at the
n is the periodic showing of the
eries "This Is the Life," furnished
he Lutheran Church — Missouri
d and arranged for by the Rev.
F. Gerecke, assistant chaplain
prison.
r. Randolph is convinced that re-
plays a major role in the rehabil-
n of prisoners. Half of his 1,905
es, he said, attend regular serv-
ach week. Pastor Gerecke con-
a Lutheran service every Sunday
30 P. M.

e "Right to Work" bill, opposed
man Catholic Archbishop Joseph
ummel of New Orleans as "re-
ary legislation that will violate
ples of social justice," but approved by the Louisiana State Legislature, was signed into law at Baton Rouge by Gov. Robert F. Kennon.

The measure makes illegal in Louisiana any employer-employee agreement whereby a union, serving as a bargaining agent, can compel employees to join the union in order to hold their jobs. Louisiana is the 18th State to pass such "right to work" legislation banning "union shop" contracts. The Taft-Hartley Law outlawed "closed shop" contracts, providing that an employer may hire only workers who are already members of the bargaining union.

A new and "perhaps more specific approach" to other Lutheran church bodies in America "looking forward to possible union" will be proposed to the United Lutheran Church in America by its Commission on Organizational Structure in a report to be submitted to the ULCA's 19th biennial convention at Toronto, Canada, October 6—13.

The commission will also propose that the head of the ULCA continue to be known as "president," instead of "bishop," because "the present policy and concept of our organization is laid down upon 'Federal' lines, rather than those which are historically ecclesiastical."

Dr. Henry F. Schuh of Columbus, Ohio, national president of the American Lutheran Church, reported to the Minnesota District of the ALC on doctrinal discussions the ALC is having with the Missouri Synod and disclosed that his Church's Committee on Fellowship will meet soon with the theological faculty of the Wisconsin Synod to discuss doctrinal differences.

The Norwegian Synod of the American Evangelical Lutheran Church at its annual convention, which was held in Mankato, Minn., the end of June, drafted another appeal to The Lutheran Church — Missouri Synod to rescind its endorsement of the *Common Confession.* The appeal, which the convention approved, will be taken to the convention of the Synodical Conference in Detroit, Mich., August 10—13.

The new president of the Norwegian Synod is the Rev. Milton H. Otto, Lawler, Iowa, who succeeds the Rev. C. M. Gullerud, Mankato.

Classes for retarded children were conducted this summer at Hope Lutheran School and at St. John's Lutheran Church, both in St. Louis. Of the 16 children enrolled, 11 were in the educable class and five in the trainable division. All of the children are Lutheran.

LUTHERAN EDUCATION WEEK
September 19 to 25

METHODIST RADIO AND FILM COMMISSION

AFTER HEARING LUTHER'S Preface to St. Paul's Epistle to the Romans read, John Wesley approaches the lectern at a meeting of Moravians in London, 1738. The scene is from the new *John Wesley* film.

An Educational Conference, held July 6 and 7 at Concordia Seminary, St. Louis, was attended by members of Synod's Board for Parish Education and 57 representatives of 28 District Boards of Parish Education. The conference afforded an opportunity for Synod's staff and District leaders to discuss common problems, exchange information and ideas, and work together in formulating educational policies for Synod and Districts.

The Rev. Elmer Kettner, editor of *Advance,* who spoke on "The Techniques of Evangelism Through Our Educational Agencies," pointed out that the object of child evangelism is to win the child for Jesus and to help prepare that child to be a soul winner. Dr. A. C. Stellhorn gave a progress report on school promotion. Dr. Arthur Wittmer of the Atlantic District spoke on "How to Improve Sunday School Associations and Conferences." The Rev. O. E. Feucht offered suggestions on "How to Introduce Family Life Education in the Districts." Supt. W. J. Gernand of the Central District discussed "Basic Purposes of Christian Education." Dr. Paul Koenig of Saint Louis, in his address, "Every Sunday School Teacher a Trained Teacher," stressed the need of regular teachers' meetings and of working through Synod's Teacher Training Courses.

Dr. A. L. Miller, Executive Secretary of Synod's Board for Parish Education, in charge of all arrangements for the conference, spoke on "The Relationship of Church and State as It Affects Agencies in Formal Education." He pointed out the various State laws pertaining to certain regulations which must be observed in all schools, public and private, and the Supreme Court's rulings on a number of occasions to help protect parochial schools.

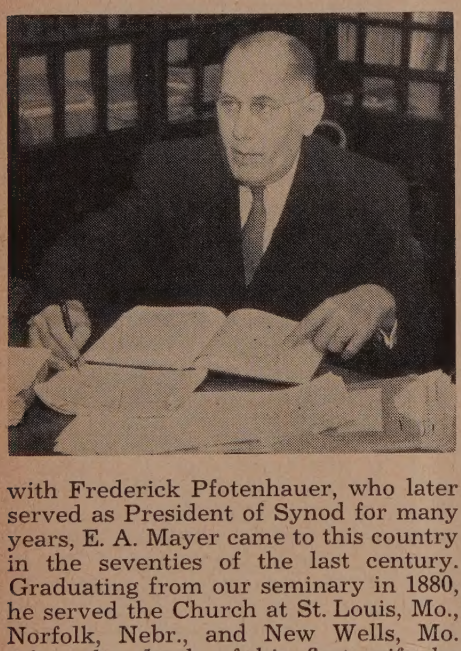
Dr. Martin Scharlemann, and the Revs. A. Miessler, Paul Lessman, Robert Hoyer, and Justus Kretzmann gave devotional messages.

IN MEMORIAM

Frederick Emanuel Mayer, D. D.
1892—1954

For the fourth time in two years the Lord of the Church in His wise providence has seen fit to cause a vacancy in the theological faculty of Concordia Seminary, St. Louis. In the early hours of July 20 Prof. Frederick E. Mayer, after four years of serious illness, quietly and peacefully slumbered away at Deaconess Hospital.

The record of Dr. Mayer's life takes us back into the early history of our Synod. His father, Dr. Emanuel A. Mayer, was a pupil of the well-known Pastor Frederick Brunn in Steeden, Germany, who prepared him for missionary activity in America. Together



with Frederick Pfotenhauer, who later served as President of Synod for many years, E. A. Mayer came to this country in the seventies of the last century. Graduating from our seminary in 1880, he served the Church at St. Louis, Mo., Norfolk, Nebr., and New Wells, Mo. After the death of his first wife he married Marie Pfotenhauer, and to this union, on November 5, 1892, Frederick Emanuel was born in New Wells. The following year the family moved to Frankenmuth, Mich., where the children attended the Christian day school.

Dr. Mayer's preparation for the holy ministry was obtained at Concordia College, Milwaukee, 1907—1911, and at Concordia Seminary in St. Louis, 1911 to 1915. His year of vicarage was spent at Sparta, Ill., and at Frankenmuth. His first charge was at Sherrard, Ill., and in 1918 he was called to St. Paul's Church in Kewanee, Ill. In 1925 he became professor of Symbolics at Concordia Seminary, Springfield, from where after twelve years he was called to Concordia Seminary, St. Louis, his induction being performed by the sainted Dr. Louis J. Sieck, former president of the seminary. Here Dr. Mayer taught faithfully and well for 17 years, although during the last four years there were several interruptions caused by his illness. During the semester recently concluded he taught the senior class three hours a week from a wheelchair.

Dr. Mayer leaves to mourn his early departure his beloved wife Martha, née Luehrmann, of St. Louis, whom he married October 25, 1917. They were blessed with six children, of whom one, Vera, died in infancy. They are: Walter, of St. Louis; Herbert, pastor at Janesville, Wis.; Ralph, residing in Florida; Lois, wife of Pastor O. Oswald, Menlo Park, Calif.; and Gertrude, now Mrs. G. W. Korris, Effingham, Ill. Besides the immediate family there are his aged mother, three brothers and three sisters. The brothers are William and the Rev. Martin Mayer of Frankenmuth, Mich., and Dr. Herman Mayer of St. Louis. The sisters are Elizabeth Mayer of Frankenmuth, Mrs. Herman Brauer of Detroit, and Mrs. Victor Meyer of Boise, Idaho, the husbands of the last two being pastors.

At the funeral services, held in the chapel of Concordia Seminary on July 23, his pastor, the Rev. E. H. Schroeder of Maplewood, preached on John 11:25-27, the text chosen by the deceased himself. Pres. A. O. Fuerbringer spoke on behalf of the faculty. Pres. J. W. Behnken, on behalf of Synod, emphasized that Dr. Mayer was one of those servants to whom the Lord had entrusted five talents and who could say to their master at the time of accounting: "Lord, Thou deliveredst to me five talents; behold, I have gained beside them five talents more." God had given Dr. Mayer great gifts, and he employed them to the glory of God and for the upbuilding of His kingdom. Interment was made in Concordia Cemetery. Likewise by request of the deceased, Pastor Schroeder concluded the committal with the familiar stanza:

> Lord Jesus, who dost love me,
> Oh, spread Thy wings above me
> And shield me from alarm!
> Though evil would assail me,
> Thy mercy shall not fail me:
> I rest in Thy protecting arm.

It ought to be mentioned, too, that his co-laborers in the Church early recognized his outstanding gifts and gave him ample opportunity to put them to good use. Thus he became a member of the Board for Higher Education, secretary of the Curriculum Committee of our higher institutions, chairman of the Board for Christian Education, representative of our Synod in Europe after World War II and at the first Bad Boll Conference. His literary activity was outstanding and caused him to be well known beyond the boundaries of our Synod, particularly through his contributions to the *Concordia Theological Monthly*. The zenith of his literary career was reached when only a few weeks before his death his last work, *The Religious Bodies of America*, appeared, a which was the outgrowth of mor a quarter century of teaching i field and which for many years to will doubtless be used as a tex in Comparative Symbolics.

In 1945 the Springfield Sem awarded him the honorary Doc Divinity degree.

A learned man, a capable te a persuasive speaker, an exc leader and counselor, a keen thin and many other laudable terms be applied to him. But, as his emphasized in the sermon, if that all that we could say about him grave, it would still be but smal weak comfort. He was a man o cerity and childlike faith, who lov Savior above all things, a true logian, who had discovered the heart of Christianity and had live preached it before his hearers an dents as the one thing needful.

God, grant to Thy Church teachers after his pattern.

THEO. HOY

ANNOUNCEMENT

Ordinations and Installations

CANDIDATES

Ordained:

Misch, Charles B., Zion, Bonfield, Ill., b Misch, July 18.

Ordained and Installed:

Biberdorf, Henry W., St. Paul, Frederick Iowa, by M. H. Sonntag, July 18.
Chaveriat, Charles H., Immanuel, Howard St. Peter, Amble, Mich., by John Brehm, July 11.
Dicke, Harold F., Layton Park, Milw Wis., by F. C. Proehl, July 11.
Graudin, John E., Bethany, Groveton, V Jacob Graudin, July 18.
Kamprath, Robert, St. Paul, Plank St. Martin, White Lake, S. Dak., by Nieting, July 18.
Krueger, Delmar O., Redeemer, Elwood manuel, Arapahoe, Nebr., by Max E. July 4.
Lamp, Walter, St. Paul, Rugby, N. Dak W. E. Gehrs, July 18.
Ludwig, Arnold W., St. John, Merrill, Wi W. F. Ludwig, July 18.
Ludwig, Duane, St. John, Shell Lake; Mem Coomer, Wis., by H. E. Klinkenberg, Ju
Mappes, Martin, Trinity, Ramona, Kans George Klattenhoff, July 11.
Moser, Martin H., Trinity, Harlowton, by Pres. Paul M. Freiburger, July 11.
Muhly, Edward, Christ, Norfolk, Va., by A. Plawin, July 18.
Peterson, Clifford H., Faith, New Castle, by G. H. Mueller, July 11.
Rader, Robert, Our Savior, Miami Hts., a tor of Trinity, Opa-locka, Fla., by Pres. Kellermann, July 11.
Schkade, Ray, Redeemer, Austin, Tex Alfred O. Rast, July 18.
Schmidt, Melvin, Trinity, Lexington St. Paul, Charlotte Hall, Md., by Pres. Kohn, July 11.
Wennerstrom, Robert, assistant, St. Paul, Orleans, La., by W. F. Wedig, July 11.

PASTORS

Behrmann, Frederick W., Zion, near Ko Ind., by P. G. Schmidt, July 11.
Boehne, H. Paul, Lutheran Church of th formation, St. Louis, Mo., by Edwin L son, June 27.
Buerger, Martin, Trinity, Hanceville, Al Henry Meyer, July 18.
Duerr, George, Good Shepherd, Downey, by N. C. Mueller, July 11.
Fingerlin, Henry, Our Savior, Indianapolis by H. L. Krueckeberg, July 11.

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

an, Otto K., St. Peter, Prairietown, Ill., *V.* L. Stellwagen, July 11.
ff, Paul E., Grace, Dieterich; St. Matthew, le, Ill., by Harold J. Schlicker, July 18.
Otto, Immanuel, Silver Creek, Minn., by . Kurzweg, July 18.
l, Paul F., Immanuel, Lidgerwood; Zion, Claire City,; Trinity, Claire City, ak., by L. K. Meyer, June 27.
, Marvin, St. Paul, Chapin, Ill., by John rding, July 11.
Harley E., St. Paul, Owensville, Mo., by . Maack, July 2; Mt. Calvary, Belle, Mo., V. J. Gieselman, July 4.
Virgil F., Peace, Texas City, Tex., by . Jackson, July 18.
John D., St. Mark, Atlanta, Ga., by W. Spreckelsen, July 11.
, Leonard J., St. Peter, Napoleon, Ohio, (Florida), by George Maassel, June 20.
John C., St. Peter, Conover, N. C., by W. H. Kohn, July 4.
er, Frank, Christ, Juniata, Nebr., by old G. Mueller, July 18.

TEACHERS

alled:

Walter A., Immanuel, Junction City, ., by Arnold E. Oldehoeft, July 18.
Gerhard, Immanuel, Gaylord, Minn., by t H. Stahlke, July 18.
Bernard J., First Lutheran, Yuba City, ., by Henry C. Ebeling, July 18.
r, Cand. Omar, St. Peter, Minneapolis, n., by Harold F. Schweigert, July 4.
Herbert C., Trinity, Santa Ana, Calif., V. L. Duerr, July 18.
, Erwin M., St. John, Claremont, Minn., . Schwandt, July 18.
oeller, Edward J., St. Peter, Prairietown, by W. L. Stellwagen, July 11.
r, Kenneth, St. John, Bakersfield, Calif., t. J. Jagels, July 11.
Wilbur C., Christ, Juniata, Nebr., by old G. Mueller, July 18.
Kurt, Zion, Bensenville, Ill., by Erwin feidorn, July 11.
Cand. Richard P., Grace, Uniontown, by E. Boeschen, July 11.
d, Donald R., Trinity, Hoffman, Ill., by H. Symank, July 18.
Norman, St. Paul, Altamont, Ill., by Her- C. Rose, July 11.
Cand. Wesley, St. John, Oxnard, Calif., E. Atrops, July 11.

Official Notices

Robert C. Stade of Greensboro, N. C., en appointed Visitor of Circuit No. 8 of utheastern District, succeeding Rev. Fred t, who accepted a call to the English t. — WILLIAM H. KOHN, *President*, South- District.

e following candidates, who had applied eption into the ministry of The Lutheran — Missouri Synod, have passed oral and colloquies and met all other require-

ev. Kurt Klein of Los Angeles, Calif.
nwood Davis of St. Louis, Mo.
ev. Anthony Caliandro of St. Louis, Mo.

ey are hereby declared eligible for calls.

THE EXAMINING COMMITTEE
WALTER BAEPLER
ALFRED O. FUERBRINGER
F. A. HERTWIG

Call for Nominations

Board of Control of Concordia Seminary, is, with the approval of the Board for Education and Synod's Board of Direc- rewith issues a call for a new professor- the Department of Practical Theology, ecial emphasis on Pastoral Theology and us Education.

congregation affiliated with The Lu- Church — Missouri Synod is entitled to te candidates for this professorship. gations are reminded that the candidates have pursued advanced studies in the r which they are nominated, either by al program or by personal study or by t is essential that in addition to being ically and academically well qualified n called be sound Lutheran theologians, ng an aptitude to teach. Members of the of the St. Louis Seminary must also s censorial readers and as editors of official organs (*Handbook* 6.163a).

ominations and communications relating candidates should be in the hands of the EDERIC NIEDNER, D. D., *Secretary* Board of , 115 South Sixth St., St. Charles, Mo., r than October 15, 1954.

Call for Additional Nominations for an Associate Professor at Concordia, Portland

Time has been extended 30 days for additional nominations to the position of Associate Professor of German and Humanities at Concordia College, Portland, Oreg. Candidates for this position should preferably have academic training which will qualify them to teach in the State of Oregon the subjects listed. Send nominations before September 30 to the undersigned. — EDWARD MAY, *Secretary*, Board of Control, 8705 East Burnside, Portland 16, Oreg.

Additional Nominations for the Presidency of Concordia Senior College, Fort Wayne, Ind.

Dr. Martin J. Neeb, M. A., LL. D., St. Louis, Mo.: St. Peter's, Randall, Minn.
Prof. W. F. Wolbrecht, St. Louis, Mo.: St. John's, Seward, Nebr.
Prof. Leonhard Wuerffel, St. Louis, Mo.: St. John's, Seward, Nebr.

C. E. AULICK, *Secretary*, Board of Control

Educational Institutions

St. John's College, Winfield, Kans., begins its 62d school year on Tuesday, September 7, at 10:30 A. M. A divine service will be conducted. Registration takes place on Labor Day.

The primary aim of St. John's College is to prepare young men for the study of theology at Concordia Seminary, St. Louis, Mo. St. John's also offers a terminal two-year teacher-training curriculum, which prepares young women for teaching in parochial schools, and for parish work. Other curricula offered in the junior college are (1) Liberal Arts; (2) Pre-Law and Pre-Business Administration; (3) Pre-Nursing; (4) General Business; (5) Secretarial; (6) Music: Piano, Pipe Organ, Voice.

The Academy (four-year high school) offers college preparatory, general, and commercial curricula.

Modern dormitory facilities are available for men and women. Present facilities include two new dormitories for women, housing 200 occupants. The need for women teachers has never been more acute.

For information, catalog, and application blank, write: CARL S. MUNDINGER, *President*, St. John's College, Winfield, Kans.

The 61st academic year of *Concordia Teachers College* and *Concordia High School*, Seward, Nebr., will begin with a divine service on Sunday, September 5, at 3:00 P. M.

All new and returning students must fill out requested forms and will be notified of acceptance prior to Orientation Week, September 6—10.

For information, catalog, or application blanks, address the Office of Public Relations, Concordia Teachers College and Concordia High School, Seward, Nebr. — PAUL A. ZIMMERMAN, *President*.

Concordia College, Portland, Oreg., will open its 50th academic year on Tuesday, September 7, with registration of all students. The opening service and the beginning of the class program will take place the following day, September 8. Coeducation will be introduced at Concordia this fall, and applications will be accepted from young women on the college level who wish to become parochial school teachers. A catalog, containing full information as to costs, entrance requirements, course offerings, etc., will be sent upon request. Address all inquiries to the Registrar, Concordia College, Portland, Oreg. — THOMAS COATES, *President*.

Concordia Theological Seminary, Springfield, Ill., will open its 1954—1955 school year September 12 with a divine service at 8:00 P. M. All new students will register on September 8, 10:00 A. M. — WALTER A. BAEPLER, *President*.

Concordia College, St. Paul, Minn., announces the registration for new students on September 7, Tuesday. The opening service for the fall term will be held at 10 A. M. in the Lutheran Memorial Center. Fall term classes begin September 9. Students who have not yet applied for admission are urged to write for catalog and application blank to the undersigned. Concordia operates a four-year high school for boys and a two-year college course for ministerial and teacher training men and women. The high school is accredited by the Regional Accrediting Association, and the college is accredited by the State of Minnesota and the University of Minnesota. — W. A. POEHLER, *President*, Concordia College, St. Paul, Minn.

Wanted

Pews, about 30, for mission congregation. Could pay nominal sum and would pay for transportation. Write: NIMROD LUTHERAN CHURCH, *Rev. John Hauser*, Box 32, Sebeka, Minn.

Available

About 60 old-type *school desks* — small, medium, and large — Zion Church of Belleville, Ill., offers to sister congregations for the hauling. — ED. B. JUNG, 110 N. Virginia Ave., Belleville, Ill. Phone: Adams 3-2921W, Belleville, Ill.

Changes of Address

Pastors:

Abbott, Norman, V., 97 Haile St., Hilo, Hawaii
Berner, James H., 9140 S. Harvard, Los Angeles, 47, Calif.
Bickel, Herman, 375 Halifax, Regina, Sask., Can.
Buerger, Martin A., Box 275, Hanceville, Ala.
Cress, Clyde O., 1520 Kemman Ave., La Grange Park, Ill.
Eberhardt, Dr. E., *em.*, 250 Croil Ave., Sea Island, Vancouver, 14, B. C.
Fitz, Edwin V., 1612 North C St., Wellington, Kans.
Frank, Edmund P., 3313 Hampton Rd., Austin, Tex.
Gall, Chaplain John D., 52 Atherton St., Ayer, Mass.
Harms, Chaplain Erhard H., Casual Personnel Sec., APO 613, San Francisco, Calif.
Hemmeter, Bernard H., 3810 S. Harrison Ave., Fort Wayne 6, Ind.
Hillmer, Vernon W., 1034 Lincoln, Red Bluff, Calif.
Hoyer, Prof. Theodore, 6525 San Bonita, Clayton 5, Mo.
Kamprath, Robert, Jr., Plankinton, S. Dak.
Krueger, Delmar, Box 96, Elwood, Nebr.
Marquardt, Elvin H., 4001 Q St., Omaha 7, Nebr.
McGrath, Francis C., Jr., 15 Palisade Ave., Bogota, N. J.
Miessler, Fred G., *em.*, 1891 Fishinger Rd., Columbus 21, Ohio
Moser, Martin H., c/o Trinity Lutheran Church, Box 481, Harlowton, Mont.
Motzkus, W. E., 800 Franklin Ave., Spooner, Wis.
Naumann, Henry I., Box 514, Sharon, Wis.
Paul, Martin A., 2112 Walnut St., Las Vegas, Nev.
Nieting, Edmund, Bottineau, N. Dak.
Pittelko, E. H., 2311 Wolf Rd., Hillside, Ill.
Rathjen, Carl A., Ord, Nebr.
Roschke, Theodore H., c/o Lutheran Convalescent Home, 4359 Taft Ave., St. Louis 16, Mo.
Rothe, Norman L. E., 1914 Pleasant St., Knoxville, Iowa
Scheel, Milford F., *c. r. m.*, 2510 Estes, Lakewood, Colo.
Scherf, Paul, 112 N. Cutting Ave., Jennings, La.
Schmidt, Melvin O., P. O. Box 142, Lexington Park, Md.
Schulz, Victor P., 1539 St. Andrew St., New Orleans 13, La.
Thies, Siegmund, 3320 Magnolia Ave., Lynwood, Calif.
Uttech, William A., 405 E. Maurer St., Shawano, Wis.

Teachers:

Cloeter, Martin R., 225 W. Jackson, Tipton, Ind.
Golnick, Merle G., 4406 Prasse Rd., South Euclid 21, Ohio
Hinrichs, Erich, 5421 Madison Rd., Cincinnati 27, Ohio
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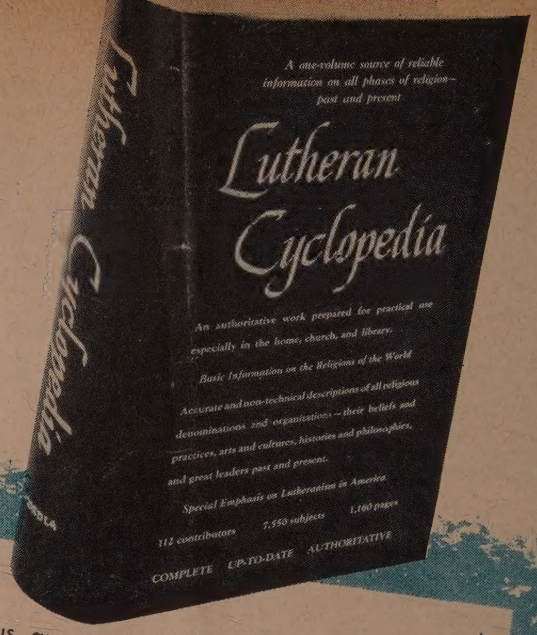
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